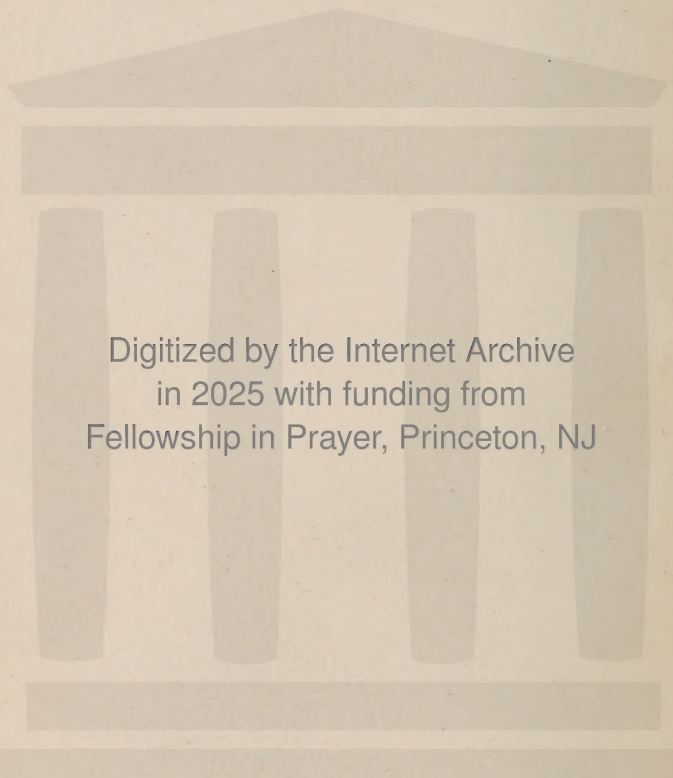


Fellowship in Prayer



"For a world united in prayer"

"Dear God and Father of all mankind, who
"crownest the year with Thy goodness,"
grant, we pray Thee, that the things which
we do today may bring to us, and to others,
the joy of the harvest and not the bitter tears
of vain regrets. Amen."



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THE LOVELINESS OF AUTUMN DAYS
By Grenville Kleiser

The gold and crimson autumn with her lap-filled treasures! Ripened days of departed summer. Sweet and smiling season, telling of accomplished tasks and victories won. Days of maturity and mellowness. The brilliant colors of summer have given place to more somber tints. It is the time of softening lights, lengthening shades, variegated woods, lovely landscapes, and tranquil skies. Earth, sky, and sea are transformed into new beauty, all nature joins in a conspiracy of rest, peace, and contentment, and at the close of the day the sun goes down in royal splendor of purple and gold. Queenly autumn, in her many-colored robe, speaks eloquently of life, opportunity, growth, maturity, and transition.

* * *

"October, let thy hand be laid
As light as air on fields of green!
Though leaf and flower and stalk and blade,
Escape not touch of hoar-frost keen,
Let Autumn's breath on hill and glade
Blow lightly, 'neath thy sky serene!"

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THE AUTUMNAL BUSH

By Robert W. Youngs, D. D.

TEXT: "The bush burned with fire, and the bush was not consumed." EXODUS 3:2.

Moses, standing upon the slopes of Mount Horeb, saw a bush that was ablaze with fire, yet not consumed. Every autumn, as nature robes herself with the gorgeous garments of transformed foilage, we also see a bush that burns with fire, and yet is not consumed. During this month country hillsides will blaze with colors such as no human painter can produce—fiery reds, golden yellows, unfading evergreens, somber browns—all mingling together in one gigantic flame, which well represents the season.

As Moses stood upon the slopes of Horeb, tending the flocks of Jethro, his father-in-law, he heard the voice of God speaking to him from the midst of the bush and telling him that he stood on holy ground. We too are standing on the holy ground of autumn, and can tune our ears to the voice of God in nature, for there are "tongues in trees, books in the running brooks, sermons in stones, and good in everything."

Should we not pause at this most glorious season of the year to hear what God is saying? If we do we will know these things:

God is speaking to us about HARMONY. In nature all things go together. The feathers of a bird, though they be of varied sizes and colors, all unite to make a comely coat. The flowers of the meadow blend into a pleasing tapestry, and the unrestrained hues of the autumnal bush live and mingle with one another in closest agreement and harmony. No human artist could exercise enough skill with brush and tints to put together so harmoniously the loudly screaming colors and the soft suffusions as they are mixed by God in nature.

Man should heed this message from nature. Industrial disputes which threaten to paralyze the economy of our country, intolerance and prejudice which divide group from group, an atomic race which menaces the human race are in clashing contrast to the harmony of nature. How crass man

seems when we compare his bitterness and strife with the splendid mingling of autumnal colors! Surely, if the inhuman leaves of trees and bushes can harmonize their differences, men with minds and hearts and souls, with reason and affection, can achieve understanding and brotherhood. How eloquently God pleads for peace and how beautifully He shows the way!

God in the autumnal bush is also speaking about PERFECTION. God created a universe and did not pause until He had finished it with exquisite coloring. He created the earth with brooks and lakes, inland seas and long river systems, mountains and hills, flowering meadows and enchanting forests, rugged peaks and jagged gorges. But He was not satisfied with these splendid accomplishments until He had splashed them with colors.

Poor man never finishes anything. He outlaws war--and then wages it. He forms a League of Nations--and does not join it. He creates a United Nations--and vetoes it. He passes the Eighteenth Amendment--and repeals it. An autumn hillside should make man feel very humble, for an autumn hillside is holy ground which man desecrates, except he repents of his own standards and tunes his life to the standards of God.

CONTINUATION is a third word which God speaks from the autumnal bush. How can this be? A burning bush is in the process of destruction. Likewise, autumn marks the end of nature's life. It is the fall of the year. The earth is getting ready for winter. The leaves wither and drop away. The grass turns brown. The year is over, and cold, dead winter is about to descend. No wonder Thomas Hardy said, "Give me the roughest of spring days rather than the loveliest of autumn days, for there is death in the air."

But does autumn mark the destruction of nature's life? We read in the Scriptures, - "The bush burned with fire, and the bush was not consumed." It is like that with the autumnal bush. Autumn is not the consummation of life, but the renewal of life. It is the season of sowing. The rotting fruit which seems to die upon the ground is really burying its seeds. Every horticulturist knows that autumn is the time to plant.

Whittier, therefore, can sing: "Thine is the seed-time:

God alone beholds the end of what is sown: beyond our vision weak and dim, the harvest-time is hid with Him."

The messages of autumn, then, is a message not of death but of everlasting life; not of despair, but of hope; not of defeat, but of victory; not of conclusion, but of continuation.

Such messages are rare in this age of fatalism and gloom, when intellectuals terrify us with their ominous foreboding of disaster and annihilation. The scientist says that we will fight the next war with rockets and the war after that with rocks. The historian says that the people most likely to survive in our generation are the Eskimos in the north and the pigmies in the jungles. The general says that we have had our last chance.

To be sure, we need these voices as a cure for complacency and indifference. But we also need God's cheerful message of continuation. God will not die. His will shall not be confounded. His Kingdom must come. His bush burns with fire, but it is never consumed. So God urges us not to surrender to winter but to prepare for spring.

* * *

Finally, the autumnal bush is God's speaking a word about HIMSELF. What is God if He is not that which we find in nature? God is harmonious. God is perfect. God is eternal. Aye, God is autumn.

oooOooo

I love the land my Fathers bought
With blood and sweat and tears
Strong on its base as Plymouth rock
A Bulwark through the years.
T'was founded on a Freeman's Right
To think and work and play
And backed up by a God of Might, --

We are here to live--and stay!
With such a land o'erflows our cup
When the Stars and Stripes are flown
Salute the flag when it is hauled up
Show the world what we have sown.

--Melville Clemens Barnard
From: YOUR HAPPINESS
Used by permission.

oooOooo

HITCH YOUR WAGON TO A STAR

By Grenville Kleiser

AN IDEAL IS ONE of the greatest human forces. It makes seeming impossibilities possible, and succeeds where prudence fails. But unless the idealist is brave and has the courage to face truth, his idealism can do little.

"Hitch your wagon to a star," but be sure you have a wagon.

Vague aspirations may be pleasant. Every girl and boy indulges them some time or other. The dreams often continue into middle life, but as unrealizable dream-castles, rather than hopes possible of fulfillment.

Such aspirations are not ideals in the true sense of the word. Those who entertain them do not expect them to materialize. They make no effort to realize them.

Idealism is something greater than idle dreaming. The idealist sets before himself a goal which may be difficult to attainment, but is so desirable that he is constrained to strive toward it.

He regards every difficulty, every obstacle, every peril, every danger, as something to be overcome, and determining to overcome all, he enhances his prospect of success. Refusal to do so would probably mean failure.

The idealist sets out on a campaign that demands courage. He seeks to create a new world by striving to improve conditions in the existing order.

Obviously, the man who sets himself to such a task must know what materials are at his disposal.

The painter, the sculptor, the cabinet-maker, all begin work by taking stock of their materials and tools. So the idealist who strives to make a better world must be able to see things as they are, and as they should be, and how they can be changed.

Edison had a vision. He realized it because, having dreamed his dream, he took practical steps to achieve it in reality.

You can attain your ideal in the same way. Fix your objective clearly in your mind, think out practical ways of achieving it, reckon what difficulties you will have to overcome, and set out with determination to overcome them--and you will succeed.

E V A N G E L I S M

I. The Lostness of The World

By Dr. William Ernest Hocking

(Continued from August issue)

Compassion for lost men has been the motive of all the great renewers of religion, as it was of Jesus himself. If men are lost when they are without a guide, without certainty, an inner peace, a sure direction of action, then that motive has lost none of its force. One might say that there is more lostness in the world than ever before.

This judgment looks like a confession of failure, not alone of progress but of Christianity. If, in face of all evangelism of nineteen centuries, the world reverts to a condition of lostness, which resembles so much the Roman Empire, it might well seem that all religions, together, might be called on to declare bankruptcy. I do not accept this judgment. "Progress" has not failed, neither has Christianity failed.

"Progress" has not failed. The sciences do move forward. The arts move with them. They know how to retain their gains; accumulation is automatic. Social life is cushioned by this movement; goods are multiplied, and the evils of life will continually be traced to their causes and one by one be eliminated.

"Progress" is real enough; it is simply that social progress is not moral or religious progress. The evolutionists were inclined to rely on an inevitable march toward social improvement; 'salvation' was to be the gradual result of moral development, the increase of sympathy, the substitution of cooperation for strife. This result has not taken place. The growth of science and of technique have brought simply greater powers for whatever ends men wish to pursue: neither science nor technique make no one wise about values. They are likely to bring absorption in themselves, bedazzlement with partial knowledge and achievement, and bewilderment because those partial gains do not satisfy.

Hence progress does not carry with it religious progress. It means rather that men have found new ways of being lost. For progress invites reliance on inferior gods. The scien-

tific are in danger of becoming superstitious about the automatic push-forward ascribed to 'Nature'; or human prowess, aided by power over nature. The powers they celebrate are real. But power is morally neutral. The soul is not committed to goodness by its possession. To regard it as the end is the essence of irreligion.

Thus the older personal polytheisms are replaced by a newer impersonal polytheism; each science and each art presents itself as a saving power, and gains its multitudes of adherents. They become the rational idolaters of the modern age.

This is why the progress of civilization, instead of dispensing with religion, increases the need of it.

The "heathen heart" is not alone that which bows down to idols in temples of India and China; it is the heart which "puts its trust in reeking tube and iron shard."

In our world, it is not alone the Bushmen and the Untouchables who are lost: it is the intelligent and the wealthy, the bourgeois and the proletariat-in-power, the governing as well as the governed, the institutions, the homes, the schools and universities. They are more prone to self-satisfaction and false finalities than are the simple of the earth; it is still harder for them to be saved than for a camel to go through the eye of a needle.

Hence, it is to them as well as to the poor in spirit that our compassion must go out. If we are to pray for the salvation of the world, we must not address ourselves alone to those who are easiest to help. It is the true instinct of the great preacher that leads him to Corinth, to Athens, and then to Rome.

I fear that we must say of the preaching of our time, especially in the mission field, that it has evaded its hardest problems; it has addressed the multitudes, the poor and the outcast, as it should have done; but it has avoided the scribes and pharisees, as it should not have done. To this extent it has been unworthy of its Master. It has shirked the labor of thought. It has not sought to save the world but only a fragment of the world.

It is not "progress" that has failed. Is the lostness of the world, then a failure of Christianity?

(To be continued next issue)

"KEEP ON KEEPING ON"

Keep on keeping on, is a slogan to heed;
Encouraging words in time of need;
A challenge to fight when strength is
failing,
A call to keep faith when fear's siren is
wailing.

Keep on keeping on when the heart fears
disaster,
Lifting eyes to the stars where God is
Master;
Standing erect when you feel like falling,
Waiting to answer the bugle's calling.

Keep on keeping on, let the slogan ring,
Let tired feet quicken and sad lips sing;
Let hope lift her banner high in the light
And the foe will flee afraid of its might.

For he who keeps on will win his goal,
Finding safe anchor for his fearless soul;
And his hand shall rise to salute the sun
When the last dark days have been met and won.

—Ae'lis Churchill Chaphe.

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May each individual say as Dwight L. Moody said—(BELL CHING)

"I am only one, but I am one.
I cannot do everything but I can do something.
What I can do, I ought to do and what
I ought to do, by the grace of God
I will do."

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Little is much, if the heart be turned toward Heaven.
—The Talmud.

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THE POWER OF PRAYER

As surely as God is the Creator of radio and television waves, the controller of atomic energy, the sustainer of all life, He hears and answers prayer. Even more important than that, however, is the fact that God gives power to those who pray.

Prayer is universal. It is available to the child and the adult. It has been used by people in every age, at all stages of life, and in every experience. Over three thousand years ago a Hindu prayed, as recorded in the Upanishads of India, "From unreality lead me to reality. From darkness lead me into light. From death lead me into immortality." When Nebuchadnezzar II of ancient Babylon ascended his father's throne, he prayed, "O eternal ruler, Lord of all that doth exist, I am the prince obedient to Thee, the creature of Thy hand." Or we hear the ancient Old Testament prophet Jeremiah affirm, "O Lord, my strength and my fortress, Thou art my refuge in the day of affliction." Well we know that Jesus lived a life of prayer. He began his ministry in prayer in the wilderness experience, spent a night in prayer before he chose his disciples, prayed in the Garden of Gethsemane before he was taken prisoner, and on the cross prayed, "Father, into Thy hands I commend my spirit."

—Hiram C. Weld, D. D.

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PERSIAN SCRIPTURES

Have the religions of mankind no common ground? Is there not everywhere the same enrapturing beauty, beaming forth from many hidden places? Broad indeed is the carpet God has spread, and beautiful the colors He has given it. There is but one Lamp in this house, in the rays of which, wherever I look, a bright assembly meets me.

The paths to God are more in number than the breathings of created things.

From: "Spiritual Reconstruction"
By the author of CHRIST IN YOU
(observed by Eveline D. Reynolds)

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 PERSONAL LIBERTY

My neighbors do not ask of me
 What I may think of them;
 Nor do I grant to them the right
 My habits to condemn.

How they may think and I may judge
 Might never once agree;
 And yet we are the best of friends
 With gracious charity.

Their deeds and motives are not mine,
 And mine are hardly theirs;
 But that is something unrequired
 When friendship truly shares.

I do not have to pattern them,
 Nor do they mimic me:
 For that is something God forgot
 To order anciently.

If everything in nature held
 To one peculiar style,
 We soon would weary of it all--
 Diverseness is worth while.

So do not seek to model men,
 Nor let them fashion you:
 Grant others freedom to exist,
 And to yourself be true!

—William Wallace Ellis

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A P R A Y E R

"Dear Father, Lord of sea and land,
 We know that Thou art wise;
 O make the nations understand
 That only by Thy guiding hand
 Can lasting peace arise."

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INDIVIDUAL CITIZENSHIP RESPONSIBILITY

It is appropriate, especially during an American Presidential campaign year, for us, as citizens, to take heed of our responsibility to our country. And it is also important to be reminded of a few vital points in our first President's Farewell Address on September 19, 1796:--

"May heaven continue to you the choicest tokens of its beneficence; that your union and brotherly affection may be perpetual; that the free Constitution, which is the work of your hands, may be sacredly maintained; that its administration in every department maybe stamped with wisdom and virtue. . .

"It is of infinite moment that you should properly estimate the immense value of your national Union to your collective and individual happiness; that you should cherish a cordial, habitual, and immovable attachment to it; accustoming yourselves to think and speak of it as the palladium of your political safety and prosperity. . .

"You have - adopted - a constitution of government--for the efficacious management of your common concerns.-- Respect for its authority, compliance with its laws, acquiescence in its measures, are duties enjoined by the fundamental maxims of true liberty. . .

"Of all the dispositions and habits which lead to political prosperity, religion and morality are indispensable supports. And let us, with caution, indulge the supposition that morality can be maintained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. . .

"It is substantially true that virtue or morality is a necessary spring of popular government. . .

"Observe good faith and justice toward all nations; cultivate peace and harmony with all. Religion and morality enjoin this conduct. . .

"I hold the maxim, no less applicable to public than to private affairs, that honesty is always the best policy."

We are deeply grateful to all those who have expressed their views, on this vitally important subject, which appear on the following pages. Let us all read and profit!

INDIVIDUAL CITIZENSHIP RESPONSIBILITY

Recently the press carried a story of a refugee who, upon arriving in this country, found it difficult to understand that he was not required to report to the police. This new American will soon learn that freedom from police surveillance is only one of the blessings he will enjoy under our democracy. And it is not likely, with the memories of totalitarianism indelibly etched in his mind, that he will take these blessings for granted as so many of us do who know nothing of tyranny.

Americans have never hesitated to fight to defend their liberties. Yet, many of them are conspicuously negligent in exercising the privileges for which they have fought. Too many of them fail to realize that democracy relies for its safety as much upon the ballot box as upon the call to arms. It should give us all grave concern that in the past two presidential elections almost half the electorate did not trouble to vote. More than forty million voters stayed at home in 1944 and 1948.

Our system of government rests upon the consent of the governed. It also rests upon their participation. The liberties we cherish are not self-perpetuating; nor are they indestructible. Incompetence, dishonesty, subversion—thrive and grow malignant upon public apathy. Nations, as well as individuals, die from internal injuries and disease. Rome fell not when the barbarians swarmed over her but when public apathy permitted to go unchecked the abuses which destroyed Roman character and strength.

The men who are entrusted with power and responsibility must truly represent the majority of the people, not a small fraction of them.

In this crucial election year we owe it to ourselves and our country to study, participate in and help decide the great issues which are being debated. Only when each of us lends his voice and casts his ballot can the real voice of this nation be heard.

---Bernard M. Baruch.

INDIVIDUAL CITIZENSHIP RESPONSIBILITY

The basis of a democratic form of government is the acceptance on the part of all individuals, who are citizens of that government, of full responsibility. No democracy can succeed where the individuals do not take an active part in accepting full responsibility. In dictatorships, of any kind, individuals need take no responsibility. All they need do is to obey but this is not true of democracy. There the individual must make up his mind and must express himself in word and deed or he fails in his citizenship.

--Eleanor Roosevelt.

We are too apt to blame Governments, Congress, Parliament, Trade Unions, etc., for all the ills of the present day, forgetting that we individually are responsible for whatever government, etc. we have, and that to change the world situation a change must first take place in the heart of each individual.

--Mrs. A. Thorstad,
The Seekers - London, England.

GOOD is constructive; evil is destructive. Good elevates, encourages, and sustains; evil saddens, enslaves and kills. Good builds churches, hospitals, monuments, cathedrals; evil sets up saloons, gambling-houses, and dens of sin. Good paints great pictures, carves noble statues, and designs lofty architecture; evil darkens and blasts men's lives. Good produces the greatest statesmen, prophets, preachers, poets, and philanthropists; evil makes drunkards, thieves, murderers, and social degenerates. Good inspires faith, integrity, love and truth; evil produces suspicion, dishonesty, hate and falsehood. Good is eternal and indestructible; evil is temporary and self-annihilating. Good is of God, since God is good.

Good character makes a reputable citizen.

--Grenville Kleiser.

END OF BOOK

INDIVIDUAL CITIZENSHIP RESPONSIBILITY

By Harry Halsey Starrett

Man, in his ignorance, blinded and stifled by his own selfishness, is prone to look outside of his own sphere for the causes of his own and of all of the world's troubles, unmindful of the truth that on each of us rests the responsibility for world strife and chaos and for the restoration of world order and for the establishment of universal and enduring brotherhood, peace and happiness.

All world troubles being directly traceable to individual selfishness, world improvement must come through individual improvement. It is, verily, an individual problem; an individual responsibility which we must face, acknowledge and overcome.

All mankind is inter-linked — what affects one affects all. It, therefore, behooves each of us to realize the tremendous responsibility resting on each, to do his individual part to help the whole.

Selfishness is the cause of all of man's trials and tribulations; the mother of hate; man's greatest adversary, which he himself creates and which is the cause of world conflict, confusion, devastation, suffering and death. By overcoming self we overcome the world by becoming a dominant, dynamic force for good.

We look at things from a narrow, selfish standpoint instead of with the broader, humanitarian view-point which involves all mankind.

Our responsibility in government: Man's indifference to and negligence of his political responsibilities has resulted in idealism giving way to demagogism; in an attempted usurpation of our government by an unscrupulous, ruthless, band of political vandals who were born out of and who flourish on individual indifference and inertia.

Our hope for good government, therefore, rests entirely with the individual. If those of us who, through indifference to our responsibilities have brought about the deplorable conditions which are prevalent in our country today, will do our part by going to the primaries and place on our ballots the names of reputable citizens, and then go to the polls on election day, and vote for these good

men (or women) for positions of trust, we will restore and eternalize the ideal government which was conceived and born in the hearts of those stalwart, God-fearing, peace-loving Patriots who founded our Nation -- "Government of the people, by the people and for the people." They gave to us the Divinely inspired Constitution for our guidance, protection and preservation; guaranteeing the full and enduring enjoyment of our Divine heritage -- "Life, liberty and the pursuit of happiness." By living and fighting for those exalted principles which gave birth to our Nation, we will build around it an impregnable defense against the nefarious practices of those who aim to undermine the House our forefathers built, by destroying its democratic foundation.

Let us imbue the minds of our younger generations with the spirit of altruism, by example, we, ourselves, showing altruistic tendencies in our daily contacts, thereby availing ourselves of this, another golden opportunity to measure up to our individual responsibility for the uplift and betterment of all mankind, to the end that wars shall cease and "Peace on earth, goodwill to men" be established and abide with us forever.

May the thread of individual responsibility be woven all through the tapestry of our lives so we shall ever be mindful of it; ever true to it; ever lifted up by it, to higher and higher planes of usefulness, lifting others up with us.

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P R A Y E R:

"O God, we thank thee that thou dost give each one of us some task which we can perform for thee. We rejoice in the fact that thou hast called us to be co-laborers. If we have idly neglected our duty or responsibility, teach us the joyous privilege of service for thee. May our supreme aim in life be to follow thy will. Amen."

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PUBLIC SLANDER

By Mary Lavinia Silvia

Since the time I was old enough to read the newspapers I have wondered why people, who run for public office, think they must slander and degrade their opponents.

Character is a man's greatest asset and he should not be called upon to defend it before the world. A man should be judged by his actions -- his every-day living. If he is worthy of a trust, or unworthy of it, the world will find it out sooner or later.

Those who are evil themselves often try to pull the just down to their own level or below it if possible. But evil usually comes to light in spite of efforts to keep it under cover.

The honest and just man, while humanly annoyed over mis-statements about him, does not descend to the level of his accusers and vigorously defend himself. Neither does he retaliate in like manner. He goes about in his own quiet way, living his life as he always has lived it -- and it is not long before the world realizes that the statements made about him were untrue. This is the safest and surest way to hurt his enemies--for recriminations, however just, always breed ill-feeling.

It is lamentable - but true - that slanderous attacks by politicians frequently deter men of high caliber in running for public office. This is especially true of a man with a family as he hesitates to have a good name debased.

All the prayers for peace in this world will do no good until man learns to live by the Golden Rule. Man is in no position to tell other countries how to live in peace until he has learned to live at peace with his own neighbor.

"If my people, who are called by my name, shall humble themselves, and pray, and seek my face, and turn from their wicked ways, then will I hear from heaven, and will forgive their sin, and will heal their land." (II Chron. 7:14).

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Heard over the radio: An eleven year old girl was asked, "What should a candidate for public office talk about?" She replied, "Well, I should think he would try to bring out the good in himself and not the bad in his opponent."

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THE HIGHER CITIZENSHIP

While we are discussing the responsibility of citizenship, it is quite obvious that omitting allegiance to a higher citizenship would fail to put emphasis where it rightfully belongs.

Much has been said by able thinkers on our obligations to the Constitution, our forefathers and those who founded America. Let us look at it from a broader angle.

From gestation until death we live in an atmosphere made possible by Divine Creation. Man makes gadgets for his comfort, or destruction, through sources provided by the Creator. Man thinks and plans through minds endowed to all people. The progress of civilization is marked with outpoured blessings by a munificent God. Our materialistic advance is a combination of God-given brains applied to natural resources pyramiding until the secrets of the atom have been plumbed.

Within the framework of religion, not one faith exists, or has existed that does not ascribe creation to the power of God. From the belief that God is "Spirit" through the dogma of a personalized being on into the realm of mystical conceptions of "oblong blurs" and the like, and out into the area where God is in every atom of life or where God is simply Law; in all there is inherent belief in God as Creator.

It all adds up to a universal spiritual concept of creation which might well be a leavening power in reclaiming mankind; call God Spirit, Mind, Law, Creator--for the reclaiming of mankind is the supreme task of civilization today. As the vote in America has fallen off to an alarming degree, the consciousness to our Creator has decreased in like manner. Putting it another way, there is no indication that there is GENERAL ACCORD in performing the duties of heavenly citizenship regardless of the many attempts of the past and present.

It may be of interest here to note that an entirely different article was written to occupy these pages. It was an analysis of how far short of basic tenets religions have fallen. The results were so disheartening that it seemed unwise to print them.

On page 12, Mr. Baruch points out that nations, as well

as individuals, die of internal disease — for instance, such as Rome. It could as well have been said likewise of religions. The wandering from the pathway of allegiance to a Higher Power has wrecked not a few and could wreck still more.

How to curb the further inroads on religion by this cancerous growth has been the study of many but none has advanced a panacea which can be of immediate importance.

Sometimes circumstances cast unexpected opportunities in one's pathway which are priceless and lifelong in memory. Such was the case one Wednesday immediately after a Presidential election when the writer sat at lunch with an outstanding Christian politician. He knew the ways of parties and men and did not hesitate to speak. He knew the whys and wherefores of victories and defeats. He foretold how missing districts would "go" (as they did). Then he launched out on a discussion of the conditions which confronted the American voter, of which two quotations were preserved:—

"The people of America are in the throes of one of the most devastating debauches the country has ever known. It is not political but it involves politics, it involves business, it involves law and the professions and it involves religion. Honest men have seen this and are worried."

After discussing some of his reasons for his position, he was asked if he knew of any corrective, as once on the "skids" we could go down rapidly. To this he replied, "I have considered the remedy and can only conceive of one answer to which I wish I could devote a younger life. It is a return to the fundamentals of our American Government. When one studies its Constitution it is one of the noblest and most daring moves in the history of the world. Actually, it is based upon the fidelity of the individual to the Constitution, and allegiance to its cause. We have departed far from that and unless we return, I am afraid that the heritage George Washington left us will have been dissipated."

Within the past two years, the writer attended the funeral services of the one who uttered the foregoing, and had good reason to recall his words of wisdom.

So it is a return to the Constitution! Why not a return to the Word of God? As that Word was known one hundred

fifty years ago, it is far more accessible today. New versions by Roman Catholics and Protestants make for clarity of understanding. With the vast increase in educational facilities, we should be more learned. But are we? Dr. Hocking puts it succinctly when he says that "new ways of being lost" are found. Yes, New Ways have been found and multiplied, which, added to the old ways, forms an accumulation far worse than 154 years ago. Most of us, however, are content to argue ourselves into believing that world conditions will right themselves in time. But Robert Aura Smith returns from the Orient and says, "We will be fighting in Korea for another generation."

Of course, if we are made that way, then relatively few of us can claim the "higher citizenship." Few of us, who owe life and existence to the Creator, are ready to return thanks. "Were there not ten cleansed? Where are the nine?"

It culminates in the thought that man is just a degenerate branch of the animal family; and all because he will not use the means of grace provided by his Creator.

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A SAVING WAY

To meliorate the harshness of the above ending, many -- like the one leper -- have returned to praise God--but NOT ENOUGH! The following suggests a way to save mankind:--

"RELIGION ALONE CAN SAVE MANKIND NOW. Not one faith, but all uniting on the basis that all PRAY and BELIEVE in -- TRUTH, HONESTY, JUSTICE and MERCY.

You can pray to the one God we all worship, for the coming of the Brotherhood of Man.

You can be more fervent in your own faith.

You can give sacrificially for saving mankind by making a contribution to FELLOWSHIP IN PRAYER and receive its bi-monthly publication.

You can send us names of others who would be interested.

You can talk with others about it.

We aim for a SPIRITUAL REGENERATION.

We work "For a world united in PRAYER."

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A WORD ABOUT OUR PUBLICATION

"FELLOWSHIP IN PRAYER" has had an inspired growth! Primarily conceived as a means of informing contributors to the work, it has now become an established necessity with a singleness of purpose, not matched by any other publication.

Briefly the "purpose" is the central theme of the publication. As such, it has superceded pamphlets and the like for publicity. Naturally, its messages must be read, and the more easily, the better. Thus, our aim has been to achieve better appearance and legibility. In this effort, the last two numbers were printed on different duplicating machines, but to our disappointment rather than satisfaction.

At such times, God speaks in mysterious ways and one of our most deeply interested friends was inspired to provide the means for reproducing the typewritten pages in this issue by "offset" process. While the process has been known for years it is comparatively recent that smaller printing machines have made possible its use on letter size or smaller paper.

This naturally makes for easier reading as a much better grade of opaque paper can be used and also a more even distribution of ink is obtained.

We render sincere gratitude to the one who has made possible this outstanding improvement.

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"A THANKSGIVING THOUGHT"

"A Thanksgiving Thought" (inside back cover) is the inspiration of one who had steadfast faith, and undaunted courage to continue thinking of others in spite of severe pain and long suffering from an incurable illness. Her wisdom and spiritual insight played a large part in the founding of Fellowship in Prayer. We are happy to be permitted to perpetuate this priceless gem in memory of Miss Cunningham.

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A CHRISTMAS CARD OF DISTINCTION

As previously announced, our Christmas card this year has been designed by Helen Dudley Young, brilliant artist, and one of our advisors. Printed in deep blue and white, her painting portrays a vast expanse of night sky in which a beautiful whirling galaxy shines forth as a "Universal Christmas Star," above the rim of the planet earth, and the town of Bethlehem. A Great Angel overshadows all within His luminous Wings of Peace and Benediction. In each upper corner are Durer's "Folded Hands" symbolizing the spirit of Fellowship in Prayer. Surrounding the design is a delicate border of holly leaves and berries of the Christmas Season. Softly formed, as if carved in blue clay, are the words: -- "Glory to God in the Highest" -- concluding on the inside page: "...and on earth PEACE, GOOD WILL toward men."

This card is being reproduced by Arthur Jaffe, of New York City, the world's foremost heliochrome color lithographer.

We are sure our many readers, and their friends, will be delighted with this exclusive and beautiful Christmas Greeting, and we suggest that orders be sent in promptly as our supply is limited. Price \$1.00 per dozen. Special Offer: 100 cards - \$7.50. This type of card should, of course, sell for much more.

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SERVICE

He has not served who gathers gold,
Nor has he served whose life is told
In selfish battles he has won,
Or deeds of skill that he has done;
But he has served who now and then
Has helped along his fellowmen.

--Author Unknown.

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A P P R E C I A T I O N

We are indebted to Mr. Bernard M. Baruch for his most timely article, which was written for the International News Service, and is used with their kind permission also.

Likewise, we are grateful for "The Autumnal Bush" by Dr. Robert Wells Youngs, one of our contributing editors, first published in the CHRISTIAN HERALD. Its Managing Editor, Dr. Clarence Hall, has made possible its timely use in our "Autumnal" number.

Along with sincere thanks to our contributing editors, we are also indebted to the following for articles appearing in this issue:

Melville Clemens Barnard	-	For his poem
Ae'lis Churchill Chaphe	-	"Keep On Keeping On"
Eveline D. Reynolds	-	"Persian Scriptures"
Dr. Hiram C. Weld	-	"The Power of Prayer"
William Wallace Ellis	-	"Personal Liberty"
Mary Lavinia Silvia	-	"Public Slander"

And again to all those who wrote on "Individual Citizenship Responsibility."

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B O O K S

LEAVE IT TO GOD - Twenty-two inspiring chapters with a spiritual message for those seeking the love and the healing power of God. Embossed paper, \$1.00 postpaid, Ralph A. Poole, 661 Ralston Street, Reno, Nevada.

REVISION of the King James Version of the Holy Bible was published Tuesday, September 30th. The publisher, Thomas Nelson and Sons, announced a million-copy sale. Over three thousand services were held across the land to herald the event -- the first revision in fifty-one years.

ROMAN CATHOLIC REVISION - The first of four volumes of the Old Testament translated by Roman Catholic scholars was also published September 30th under the auspices of the Catholic Biblical Association of America. Also Volume I of "The Interpreter's Bible" - a commentary, was issued on the same day.

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ITEMS OF INTEREST

Greetings are extended to all Hebrew friends in the celebration of Rosh Hashonah (New Year) and Yom Kippur (Day of Atonement) - September 20-29.

Around the globe there were many appropriate sermons, while here in New York Rabbis lashed out against the evils of our time.

The Seekers in England announce that their organization is now registered as a charity. The letterhead bears the new name of "The Guild of Prayer and Spiritual Healing, (Seekers Trust)." The address remains the same, 29 Queen's Gate, London S. W. 7. The four elected Trustees listed are people of distinction and spiritual power.

It gave us great pleasure to learn that an article, regarding Fellowship in Prayer, appeared in the last issue of the "Seekers' Quarterly News Letter."

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NOTICES

The office of Fellowship in Prayer is open to all visitors.
Address: 22 East 29th Street, New York 16, N. Y.
Telephone: Murray Hill 5-2758.

The subscription rate for "FELLOWSHIP IN PRAYER" is \$2.00 annually. This does not cover present printing and postage costs. Proper development calls for larger contributions. The following form may be used for convenience:

NAME.....

STREET.....

CITY.....ZONE....STATE.....

Amount Enclosed \$.....toward expenses of program.

Make remittances payable to "Fellowship in Prayer"
(Gifts are deductible for Income Tax purposes)

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F E L L O W S H I P A D V I S O R S

Welcome is extended to another advisor, Mrs. Mary Lavinia Silvia, who has been a constant observer as well as worker for the purposes of Fellowship in Prayer.

We rejoice in the help of this fine group, with diversified talents, and for renewed efforts undertaken this fall in behalf of Fellowship in Prayer.

Eastern Zone:

Mrs. Ae'lis Churchill Chaphe
 Mrs. Arthur O. Choate
 Mrs. Leland Eggleston Cofer (and Southern)
 Emilie Lady Coote (" England)
 Florence S. Dustin (" Southern)
 Mrs. George F. Holl, Jr.

Mrs. William Hung	Mrs. Frank W. Lovejoy
Prof. A. E. Johnson	Mrs. Mary Lavinia Silvia
Grenville Kleiser	Mrs. Thomas M. Taylor
Olga M. Lamkert	Mrs. Florence E. Wilcox

Southern Zone:

Mrs. Frances Hungerford Lusby
 (as well as those listed above)

Central Zone:

Mrs. Frank A. Baker	Mrs. Charles A. Lastner
Mrs. A. M. Davison	Harry Halsey Starrett

Western Zone:

Mrs. F. J. Crisp	Mrs. J. H. Titus
Rev. Roy Wallace Thomas	Mrs. Helen Dudley Young

C O N T R I B U T I N G E D I T O R S

Ruth Cranston	Harry Halsey Starrett
Dr. William Ernest Hocking	Rev. Roy Wallace Thomas
Grenville Kleiser	Dr. Robert Wells Youngs

T R U S T E E S a n d O F F I C E R S

Dr. William Hung, President	J. E. Thompson, Treasurer
Sydney D. Maddock, Vice Pres.	Kathryn G. Brown, Secretary
C. A. Evans, Executive Sec'y and Assoc. Treasurer	

A THANKSGIVING THOUGHT

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Thank GOD for little common things,
Small lovely things of every day.
Tree that is tall beside our door
And buttercups across the way.
Candles that flicker in the dusk
And fire-lit rooms where shadows play -
For silver fingers of the rain
Stroking a young tree's bending head.
For stars that blink thro' drifting clouds
And dawns that flame in gold and red.
Thank GOD for common lovely things
That are the spirit's daily bread.

--Anna E. Cunningham.

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